THE PACIFIC

A religious and family paper.

Pacific Theo Sem
Reading Room

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LONGING AND LISTENING.

To stretch my hand and touch Him,
Though he be far away;
To raise my eyes and see Him
Through darkness as through day;
To lift my voice and call Him—
This is to pray!

To feel a hand extended
By One who standeth near;
To view the love that shineth
In eyes serene and clear;
To know that He is calling—
This is to hear!

--Samuel W. Duffield, D.D

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, December 10, 1903

DUTY.

"Curved is the line of beauty;
Straight is the line of duty;
Walk by the last, and thou shalt see
The other ever follow thee."

"We shall get more out of struggle than out of contentment," said Booker T. Washington to his people at a recent conference at Tuskegee. They are words that may with good reason be said to people of any race whatsoever. It is only through struggle that any race or any individual ascends to higher planes of living.

In Christ the world has had assurance that death does not end all. He has gone to and fro on "the unknown sea," and has said to his loved ones: "Because I live ye shall live also." Through him we know that the incompleteness here shall be made completeness over there; that all the tangled broken threads of the fabric of this earthly life shall be gathered into the finer fabric of the heavenly life.

There are people who are always looking for some far-away thing to do, and who neglect the duties lying close about them. They reach out after the stars, and lose in this vain reaching even the treasures which might be gathered all around them. He who is ever ready to do the next thing in life will always find work, and it will be a satisfying work; it will be a work—although it may be humble—which will lead on to higher work in God's own good time, and which at last, in the heavenly life, if done in the name of the Master, will receive reward in the words: "Well done, good and faithful servant. Thou hast been faithful over a few things; I will make thee ruler over many things. Enter thou into the joy of the Lord."

It is as much the mission of the preacher of the gospel to preach sermons that will build up those already started in the Christian life as it is to preach for conversions. The command of Christ was: "Go ye and disciple the nations, teaching them to observe all things whatsoever I have commanded you." And the apostolic exhortation is: "Grow in grace and in the knowledge of Christ. But the sermon that is calculated to minister to the Christian nurture of the believer will in many instances have a good effect on the unbeliever. No one can have the sweetness, the beauty, the desirability of the true life in Christ held up before him without being drawn toward it and inspired somewhat to better things. It does not always require direct preaching to the unconverted as such, to bring them to Christ.

Human limitations are so great that thoughtful men ought to be very reverent. How little do we know of the sons of the past, or of those to come. Astronomers compute that the sun has been shining about twenty million years, and will continue to shine about ten millions of years longer. When we consider that astronomers can compute eclipses thousands of years in advance, we are not liable to place a low estimate upon their conclusions. But astronomers cannot even guess what occurred before the sun began to shine in the heavens, and science is silent in regard to the remote future. It is very evident to scientific men that there was a beginning to the present order of nature, or of the material world, and there will be an end. Thoughtful men come face to face with questions which philosophy deems transcendental, because they transcend human knowledge. Distances in the material universe are so great that astronomers have dropped the mile as a unit, and use a "light year" as a unit. Now, light will pass around the earth more than seven times in a second, so a "light year" seems to transcend human thought. The Psalmist speaks of things too wonderful for him. All of these things should make thoughtful men reverent.

The Bible is and always will be the world's great book. The French nation once tried the experiment of doing without the Bible. The experiment was made under circumstances the most favorable for success. It ran its course through years the most bloody in the history of France, and ended, of course, in failure. An historian has sketched the period as follows: "Multiplied cases of suicide, prisons crowded with innocent persons, permanent guillotines, perjuries of all classes, parental authority set at naught, debauchery encouraged by an allowance to those called unmarried mothers, nearly six thousand divorces in the single city of Paris within two years after the law had authorized them; in a word, whatever is most obscene in vice and most dreadful in ferocity." France had enough of the experiment. No nation that has known the vivifying influence of the Bible will ever repeat the experiment. All that makes life worth living is bound up within the pages of the old Book. Today over all the earth, as of old, under the skies of Palestine, the testimony is: "Thy Word is a lamp under my feet and a light unto my path." In times of emer-

gency, when things impede, men feel like Stanley in the wilds of Africa, that it is the last book they can cast aside.

The Bystander.

The Wolf Among the Lambs.

The Christian Endeavorers had a scare not long since. At the meeting of the Golden Gate Union, a political wolf entered the fold and caused consternation. The beast appeared in the form of politics. A rival ticket was offered and the discussion was more than warm. A copy of the paper—a sheet called the "Pacific Coast Endeavorer," which has just made its appearance, is a sequel to this struggle for office. The Bystander read the nasty columns with a sense of shame.

The man who edits this red bit of Endeavor anarchy and discontent is doing himself more harm than anybody else. The pity is that he thinks so little of a great cause a to mail this revolting paper to the young people. It is apparently printed in Berkeley. Just what a young man over there has to do with Golden Gate Union is hard to say.

The Bystander gives this advice to the young people of Golden Gate Union: Cast out the wolf in sheep's clothing. Subordinate office to service. Refuse to be drawn into a struggle for office, and when you get a copy this unofficial "organ," fold it gently and promptly place it where it belongs—in the fire.

Abbott's Life of Beecher.

It is about as difficult to say anything new of Henry Ward Beecher as it is to say some new and original thing of Niagara Falls. The story of his life has been told so often and so well, that Dr. Abbott has not succeeded in saying many new things of his great friend in his biography of Beecher. There is a full bibliography included in the volume and a suggestive appendix. A striking portrait of Mr. Beecher greets the reader when he opens the volume. The best chapter is "Estimates and impressions." The early ministry, history of Plymouth Church, and the chapters which have to do with the political battles of the great reformer, cover grounds familiar to most readers.

Dr. Abbott has given the most dispassionate estimate of Beecher yet written. In his clear, crisp, frank way he tells the story in a most suggestive manner. He appears as an eye witness, and his reflections on the meaning of Beecher's life and times are well worth reading.

Referring to the "Yale Lectures on Preaching," the author says: "Of all the volumes which Mr. Beecher has left as his bequest to the world, I regard the 'Yale Lectures on Preaching' as the most permanent in their direct influence upon the Church of Christ."

It is a matter of interest to read Mr. Beecher's statement of faith, given upon the occasion of his withdrawal from the local New York Association in 1882, when he wished to relieve his brethren from any responsibility for his theological views. If one should wish to make a comparison between so-called progressive thought then and now, he will find a striking contrast between Mr. Beecher's views and those of his present day disciples. He accepted "without analysis" the tri-personality of God, with perhaps a Sabellian leaning in the doctrine of the Holy Ghost. He believed fully and enthusiastically in the divinity of Christ. "I believe," he said, "miracles are possible now." He especially emphasized "the two great miracles that began and ended the Christian dispensation—the miraculous conception of Christ and His resurrection from the dead."

"He accepted the first chapter in the confession of faith of the Presbyterian church "as being a very wise and very full and very admirable definition of my views of the Bible."

The average installation statement is far more conservative than the statement of Mr. Beecher. The average minister to-day is far more liberal than he was at the close of his life. All of which goes to show that popular thought has undergone many changes, which consist more in the changing colors of the paint than in the theological structure itself.

"The Church: Some Immediate Questions."

This is the title of an article in the current number of the "Atlantic Monthly" of Dr. Theodore T. Munger. He begins with this statement: "The last census informs us that there are in the United States one hundred and forty-seven religious denominations." Taking this as a text, he writes entertainingly on the whole subject of the church.

Among the questions raised may be mentioned that of the Roman Catholic church, which wields an influence over the family, law and labor, and contains what George Eliot described as "the ardent and massive experience of man." Dr. Munger says a good word for the permanent value of the churches to the country, and asks, "Can the church endure the strain of the transition from faith in what have been regarded as the foundations of religion, to those that lie before it and will not be put aside"? He thinks that overmuch contempt has been poured upon the multiplicity of churches, and calls proper attention to the other side—the peculiar advantages of many churches.

In reading this excellent study of the church of today the reader will be reminded again that we are passing through the period of analysis to that of synthesis, and when we reach that goal we shall enjoy a revival of harmony, the harmony of related fundamental truths and polities.

Filling the Pews.

The Bystander now and then hears criticism upon the large congregation. The impression is made that the "full house" in some way reflects upon the methods of the preacher, and is something to be apologized for. It is a strange position to take. In his life of Beecher, Dr. Abbott gives the great preacher's working rule, and one which all ministers might well follow: "My people must be alert to make the church agreeable to give seats and wait on strangers, secure a large congregation; let this be the first thing." When he wrote this his salary was less than any home missionary in California.

Get a hearing and fill up the pews. That is what they are for; they were not made to look at. There may be incidental advantages in a small congregation, but the business of the church is to reach the people. First, catch your fish, then fry them. First, get the people; then make the most of them. The reflex influence upon the preacher, the encouragement and inspiration he receives, is another aspect of the matter. Fill the pews by every legitimate means.

Forefathers day will be honored by the Congregationalists of Los Angeles. The banquet will be served in the First church.

Acorns From Three Oaks.

Aloha.

A Sunday of Privilege.

There are some days given to us in our beauteous sunny California when it is a delight just to be alive. Such a day this Sabbath has been. The mountains rest one to look upon. The bay seems near and glistens in the perfect sunlight. Both men and animals feel the touch of the perfect air. One almost wishes the church service might be in the open air and half-envies the sleek horses tied to the school-yard fence in the radiant sunshine. But indoors is attractive, too. Our pastor introduces Field Superintendent Wikoff and we take a coast tour, widened by trips into Idaho, Montana, Nevada, Utah and Arizona, and get dividends on our investments in church building until we feel richer than Rockefeller and J. P. Morgan. We have a whole restful, happy afternoon to think about it and an additional treat in the evening in stereopticon pictures, putting picturesquely through open eye-gate the facts which sounded so pleasantly in the morning on their way to brain and heart by way of ear-gate. Whoever has not seen Brother Wikoff's church pictures has a treat before him. An evening from him will be an instructive novelty. If his attractive invitations are distributed an audience may easily be gathered, as with our delighted Saratoga congregation tonight. Men hunting quails on the hills and driving automobiles along our pleasant roads have not the sweet taste in the mouth which we have who have feasted on the delights of a wholesome country church this blessed day. Brother Wikoff's presentation has been broad-guage in the best sense. He has so presented church building as to honor the cause of "Our Six Societies." The noble Catholic note which we always listen for has sounded clear. The last picture of Miss Wilson's island proteges, brought to Christ because in Sonoma in a Home Missionary church and Sunday-school their loved teacher had been converted and devoted to the cause of Foreign Missions, showed how the building of one Christian church had touched the wide world.

Pacific Grove Prospects.

It is good to hear that the lovable and generous folk at the Grove Beautiful are planning to finish in a fit and tasteful way the sweet Mayflower church. Built with much love and self-sacrifice in the hard times, it was never completed to the taste of its early friends, who are yet its tried and proved friends. It belongs to all of us who rest and worship there and its fit and reasonable completion ought to be a joy and duty. And it will be. Before the summer crowds come again love and generosity from abroad will supplement the tireless devotion of the faithful residents and the place where the God of the Pilgrims dwelleth with his faithful ones will be made more glorious and beautiful than it has ever been. In his time which is always the best time.

Good News From Saratoga.

From Paris and New York, from San Diego and Berkeley, from Chicago and from the Fellowship meeting at Campbell have come such additions to the subscriptions for the site of the Missionary Home that we are within four hundred dollars of the goal of our desires for 1903. Several who cannot help towards the site will gladly contribute for the building later. Good men schedule it for 1904. Two churches in the Santa Clara Association, which was naturally the first Association to approve the plan, have invited a prompt presentation of the cause in their pulpits. So a good cause sends out its tendrils in the soil of good hearts. To wail a cry of despair would be wicked. The cause of the Master's servants is the cause of the Master himself, and to those who love him and his appearing the facts are given. Trivial uses of money never seemed so unworthy as since the call for noble use comes so pressing and so near.

THE RELIGIOUS TEACHINGS OF B. FAY MILLS.

A Review of Some of His Statements at San Diego.

There has been a wide-spread desire to ascertain what course the Rev. B. Fay Mills would take, or had taken, in his "twentieth century evangelistic campaign." Three weeks ago we had an able, discriminating article from the pen of the Rev. R. B. Taylor, pastor of the First Presbyterian church of San Diego, in which was shown the dangerous trend of the preaching of Mr. Mills, and the fascination of it for some members even of the evangelical churches. Recently the Rev. Clarence T. Brown, pastor of the First Congregational church of San Diego gave in a Sunday address a review of the teachings of Mr. Mills, from which we desire to quote at some length.

Mr. Brown said that he did not intend to speak in a controversial spirit; that he desired to speak in kindness and fairness. He hoped to deepen and not weaken any religious impression which Mr. Mills had made in any of his hearers.

As a minister of religion he felt that he ought to say what he thought about the teaching of Mr. Mills in San Diego, because he came not as a lecturer, but as an evangelist, the bearer of a new religious message to his fellowmen, and declaring it that "no man could preach a better gospel."

He said that he thought that his aim—i. e., to help men into the unselfish life was wholly admirable—that much of his teaching—"The Fatherhood of God and the Brotherhood of Man," was wholesome doctrine.

He said, however, that he wished to point out some things that seemed to him lacking in a message that assumes the functions of a gospel.

He would venture, he said, to supplement the eloquent message of Mr. Mills and he thought he might do so without seeming to be presumptuous because he should speak not only for himself, but as he believed backed up by the great concensus of opinion and experience common to the great majority of the Christian world.

"The Religious teaching of Mr. Mills," said Mr. Brown, "would be more inspiring to me if it were less theological and more vital.

"Theology is a noble science, but it cannot take the place of life.

"The tendency of acute minds, of strongly intellectual natures, is to turn religion into philosophy, to deal with abstractions to the practical exclusion of facts and living experience. This is the criticism which has been made, and often justly, against theologians of the old school. When intellectual statements have been made to take precedence over a vital religious experience, when God has been resolved into attributes, when metaphysical systems and mechanical 'plans of salvation' have seemed to secure the glorious face of Jesus Christ. 'Are you a Christian?' said a Salvation Army lad to a stranger who sat with him on the train. 'Why,'

said the man, 'I am a professor in a theological seminary.' 'Oh,' said the lad in reply, 'don't let that stand in your way.' This boy no doubt had an inadequate conception of theology, but his remark voices the concensus of opinion in the rank and file of a Christian people, that the fundamental fact in religion is a living experience of the living God.

"Mr. Mills has a way when he speaks of God of saying, 'if you please to call it "good" I have no objection.' God is good, but I don't see how 'good' can take the place of God. You cannot worship a principle, you cannot adore an abstraction. This metaphysical tendency becomes most marked in his teaching concerning Christ. He seems to be resolved into an abstraction as if his whole value to the world lay in his ideas. We somehow miss the wonderful living person. We need the historic Christ, what he taught and what he was; we need the living Christ whom we may know and trust and love today.

"'Every man's power is his idea,' said Phillip Brooks, 'multiplied by and projected through his personality. And so the power of Jesus is the idea of Jesus multiplied by and projected through his personality.'

"He is not only our teacher, our ideal, but our adorable Lord. He is king in the kingdom of love, the central fact and permanent force in human life. Such was the place he assumed among men. 'Jesus knows no more sacred task than to point men to his own person.' Such is the place he has held in the great majority of those who have taken his name. It is from the divine person of Christ adored in their hearts as Savior and Lord that the men and women who have made Christianity effective, have found the source of their joy and their power. To substitute the principles of Christ for Christ himself is to depart from the great historic highway of Christian progress and power.

"I am sure it is not the intention of Mr. Mills to lead men to think lightly of their sins, or to weaken their conviction of their accountability unto God. But I fear that it is the tendency of some of his teaching. Take these sentences for instance: 'But as the filth is necessary for the flower, this is just as divine as that—the snake is just as divine as the angel, but he is not so far along, that is all. But there is no snake anywhere, not even the original one in the garden of Eden that has not the making of an angel in him, and that will not have to be an angel before he gets through.'

"I submit that this is pretty dogmatic for a man who says his system is empirical and not dogmatic. I think it requires a pretty daring imagination to figure out how a snake may become an angel. I think it amounts to dogmatic presumption when we declare that the snake has got to become an angel. If he had simply referred to the snakes in general, then we might pass it over as a splendid piece of rhetoric, when he speaks of the original snake in the garden of Eden—that type of evil—which has ruined countless men and women, that has made history a tragedy—and to declare that this type of stinging shame and evil has got to become an angel, seems to me remarkable, to say the least. The only attitude that I supposed that any could ever take towards that serpent would be the one in the old narrative that the seed of the woman was to bruise the serpent's head.

"Now, whether or not, I think that it is not the intent of Mr. Mills to make men think lightly of their sins, there is a great deal of that kind of philosophy in the world. Dr. Hitchcock said that there was one kind of revival that he was praying for, a revival of moral axioms; that fire burns and pitch defiles, that right is right and conscience approves it; that wrong is wrong and conscience condemns it. If wrong is only right in its infancy, if wrong is only the babyhood of a fullgrown righteousness, then conscience is a fraud, and Sinai was a huge mistake, our jurisprudence is a tyranny and Calvary is a meaningless martyrdom. It isn't so. Wrong is wrong. The only attitude of man to it must be that of opposition. I know that indignation is a dangerous faculty, I know that oftentimes it is selfish, but I submit to you that the man who is devoid of the capacity of indignation is a weakling. If you love the good you will abhor the evil; indignation at wrong is inseparable from satisfaction in good. The eye that has the capacity to enjoy the beautiful, has the power to be offended at that which is ugly. And the heart which has capacity for satisfaction in good, must have the capacity to abhor that which is evil.

"Here are two men, both of them are angry, one of them is abusing his child, and the other man is filled with indignation at the sight, and he deals with would be unworthy the name of man if he did not do it. Indignation is absolutely essential to wholesome character. I find in Jesus Christ infinite pity, but I find there righteous indignation. Man without capacity for righteous indignation is a weakling, and God without it would be an 'Abstraction that lies in sweet lassitude on the world,' as Horace Bushnell said, 'How terrible it would be if there were no distinction in the heart of God between good and evil.' There is no peace with God except on the basis of righteousness, and God's displeasure at sin is an expression of his love as well as of his holiness. Who feels the child's wrong so deeply as the mother who loves that child with a holy love? No judge can ever feel about that child as that mother feels, who loves him and would gladly give her life for him.

"Let us not trifle with our sins. Any gospel that omits repentance and forgiveness is unscientific and inadequate to the demands of conscience. It might do for angels, but it won't do for men.

"In some forty addresses in our city I find that none of them is devoted to Gethsemane or Calvary. Here we come upon what is really new in evangelism. The evagelist of the twentieth century may make a new statement of the doctrine of the atonement, but if his message is to march and triumph it must not leave out the infinite paths and power of the cross. It is no accident that the great moving and creative leaders in the history of Christianity, Paul, Luther and Wesley set the cross in the forefront of this persuasive and commanding message.

"I appreciate the difficulty of making an adequate statement of the atonement and the comparative slight influence of any mere doctrine of the atonement. Some of these theoretical statements have been artificial and some abhorrent. Its power lies in the atoning God as we see his suffering love in Jesus Christ. Grant that God is a Father who loves his child, and that he is a holy God and that child a sinning child the atonement must follow.

"Principal Fairbairn has said that we could conceive only three possible alternatives. To abandon man to his sin—that he could not do if he loves his child. To make him happy in his sin—that he could not do if he is a holy God, or seek to save him from his sin, 'He would so enter man's consciousness as to overpower and expel the sin without destroying the freedom of the man.'

"Man's sin is God's sorrow. In Gethsemane the

atonement is raised from the abstract to the concrete, the issue is raised from the bar of law to the heart of God. 'He forgives my sin not because it is so small, but because his love is so great.' Calvary is the great renewing spectacle of human life.' Sorrow is ever the deepest interpreter of love. And it is personal. Law does not suffer, abstractions do not agonize. Men do. God does.

"I do not pretend to sound the depths or encompass the mystery of Gethsemane and Calvary. But as I listen in the shadows of Olivet and hear the agony of the sublime sufferer there, the agony of his holy love and his awful responsibility my cold heart warms, my sins show dark, my fine self-sufficiency is abashed and my soul penitent and grateful, gladly rests in the suffering love and the divine forgiveness of my Savior and Lord.

"If Mr. Mills were a younger man I should venture to predict that as he stands before the crowds which his eloquence is sure to bring before him, and looks into the hungry eyes, and the sin-clouded faces of the men and women there, he would find himself compelled by the sheer magnitude of his sacred opportunity, to point them to his redeeming Christ, who said, 'I if I be lifted up will draw all men unto me.'

"How I wish that his eloquent lips could be attuned to this most eloquent and majestic message."

KATAOKA KENKICHI.

By Dr. J. D. Davis.

This eminent soldier, statesman, Christian, has passed on to higher service. His was a remarkable life. His memory and his influence are a priceless legacy to the Church and to the nation.

He was born in Kochi, the same year as President Neesima, in December, 1843. His grandfather, a man of remarkable force of character, exercised great influence over the boy, Kenkichi. He taught him to cultivate courage—not the temporary courage of an excited moment, and not simply natural courage; but a courage which has its foundation in right principles and convictions. He would never begin a fight, but if forced into it, he would fight until it was ended and ended rightly. He was especially trained and taught in horsemanship and the sword exercise, after the manner of the Samurai of those days.

His father and grandfather both died before he was twenty years old, and he was left the head of the house. When twenty years old, the Daimio of the province appointed him to an important office over three counties. He took part in the struggle at the time of the Restoration, in 1867, being under Count Itagaki and Count Iwakura, in Aizu. He had command of one-half of the Tosa troops. Later, he was appointed drill-master of the Tosa soldiers, and he received the commendation of the Emperor for the proficiency of the soldiers under his drill.

In 1871 he went to America and spent a year in study and observation in England and visited Paris. On his return to Japan, he entered the navy and was made Lieutenant-Colonel.

He early espoused the principles of constitutional government and freedom, and in 1874, at the time of the Korean trouble, he withdrew with Count Itagaki to Tosa, because the government would not declare war against Korea. The next year he joined the newly formed Constitutional party. In 1887, at the time of the Satsuma rebellion, Mr. Kataoka was imprisoned for one hundred days because he was suspected of sympathy with the rebellious party. In 1887, Mr. Kataoka, with others of his province who were in Tokyo, advocated freedom of speech and of the press, and they were ordered to leave the city, but Mr. K. and several others stood upon their dignity as loyal citizens and refused to leave the city, whereupon he was again thrown into prison in which he remained over a year.

In 1889, he was elected speaker of the first provincial assembly, elected in his native province, Kochi, which included the old province of Tosa. On the first opening of the Diet, in 1890, Mr. Kataoka was elected a member from Kochi, and he was successively re-elected, so that he held the place continuously until the time of his death. He was four times elected speaker of the Lower House, so that he held that office from 1898 until his death. This was especially remarkable because of the changing and coalescing of parties during this time. Mr. Kataoka was ready to welcome the preaching of the Gospel from the first in his native province, and he was interested from the beginning. He was baptized in the Presbyterian church in Kochi, in May, 1885, and in October of that same year, he was chosen an elder in that church, which office he held until his death. His Christian life has been one constant and consistent witness for Christ.

The first time that the writer had the privilege of meeting Mr. Kataoka, he came to my house, in Kyoto, with Mr. Sakamoto, another of those who were imprisoned with him in 1887, and asked for an interview. He then told of his experience while in prison, how for the first few months he was not allowed to have his Bible, but that after he was permitted to have his Bible with him in the prison, he enjoyed reading God's word and prayer and communion with God, so that his prison became the very gate of heaven to him. He came to love to pray for his enemies, even, and those who put him in prison, so that his joy was unspeakable.

But he said that he had just passed through the exciting scenes of the second parliamentary election, in Kochi, where a desperate effort was made to defeat him, and which nearly succeeded, and he had to use all his power and influence, day and night, for weeks, to prevent bloodshed and civil war in his province, and said he: "I did not enjoy reading my Bible and prayer during those weeks, as I did in prison. I could not keep my mind concentrated on what I read, and my mind wandered off in prayer, and I fear something is wrong with me, that my faith is not really genuine, that there is something deficient about my Christianity.

As he told me this experience, the tears rolled down his cheeks. "And," said he, "I hear that you were in battle many times during the Civil war in America, and I want to know what your experience was at such times of excitement." I told him my experience and he was greatly relieved. He thanked me most cordially and went away. That was the beginning of a friendship which has lasted ever since, as I have visited him in his official residence in Tokyo, and he has been my guest here in Kyoto. He was known always and everywhere as an earnest Christian. He said that he never entered the hall of Parliament and took his seat to preside, without bowing his head in silent prayer for God's presence and guidance. For some time he opened his official residence in Tokyo on each successive Sabbath, for a Christian service, and sent postal cards inviting men of rank and influence in the capital to attend, and he secured the most able and earnest pastors in the city to speak at these meetings. It is said that, a few years since, when Mr. Kataoka's friends wished to see him elected speaker of the Lower House, some of them ad-

vised him to resign the Eldership in his church, as his holding so prominent a place in the Christian Church might prevent his election, but his reply was, "If I am to choose between them, I would rather be an elder in the church than speaker."

Two years ago Mr. Kataoka's name began to be thought of as President of Doshisha. When he was approached on the subject, he modestly replied that he was not fit for the position, a feeling which he persisted in expressing for several months. Finally, after repeated persuasion, and on the unanimous request of the Faculty and the Board of Directors of the school, he consented to accept the position, and when he met with the Board of Directors, in Kyoto, in March, 1902, and took the oath of office, and as we were all standing around the table, he immediately said, "I want to pray." And he made one of the most touching prayers to which I ever listened. I do not think there was a dry eye in the room.

At the welcome meeting for him an evening or two later, he said, in response to the words of welcome which had been spoken, that he prayed every day for months that he might not accept this position, but every time he prayed and decided not to accept it, a feeling of unrest remained in his heart, and this feeling grew upon him so that he felt that it was God's voice calling him to the place, and was thus compelled to accept it. He had two small rooms built adjoining the modest office of Doshisha, and there he slept, and there he ate his meals, which were brought in to him, only as he would occasionally accept an invitation to one of our tables. He wished to be in the school, where all the teachers and students could have free access to him. His powerful influence was felt in the school from the beginning. At the close of the school year, in June, the end of the first term of his presidency, he addressed the students, telling them that from the opening of the next school year, in September, attendance at morning prayers would be made compulsory, as was formerly the case in the school; and that strict deportment in the dormitories would be required, that the students would be expected to be, and to behave like Christian gentlemen, always and everywhere; that these rules were not made for the purpose of punishing any one, but for the sake of the students and to restore and perfect the spirit of the school; but, he added, "If any one feels that he cannot come back and loyally obey these rules, we do not wish to see him back next September, still we earnestly hope that you will come back." Since that time, chapel attendance has been more general and complete than for fifteen years, and the discipline and spirit of the school have greatly improved.

Mr. Kataoka had hoped in the near future to lay down the burdens of political life and give his last years entirely to educational work in connection with Doshisha. God, however, had other plans for him.

While in the school last March, he had a serious attack of indigestion, so serious that he spent about two months in the city hospital here in Kyoto, and later he was in a hospital in Tokyo. Last July he returned to his home in Kochi, and he seemed for a time to be a little better, but his general strength gradually declined, and soon after the middle of October a serious complication began which soon ended his valuable life. It proved to be appendicitis, the fourth return of that trouble, and he was too weak to endure an operation. The last days were days of very great suffering. When, however, he was told that some of his friends had said that his Jesus God could not be a very good God to allow one who had been so faithful to him to suffer so much, he replied that, since Christ had suffered so much for him on the Cross, how could he complain at what he had to bear!

He passed away twenty minutes before midnight, October 31st. Just before the end came, when his children and grandchildren, with his wife and pastor, were gathered about him, he asked to have No. 175 of the Japanese collection of hymns sung, the sentiment of which is, "The thought of Jesus' love cheers my heart." The meaning is something as follows: When I am sick, there is comfort. As I think of the suffering of Christ, my pain completely passes away. When I am suffering, I open my eyes and look upon that servant of God, Job, stricken by Satan and painfully buffeted, and even in the midst of my tears, I praise God In time of great trouble, there is joy. "Whom the Lord loveth, he chasteneth." When I know that he cleanseth me with fire, I can endure the burning of my body. After the singing of this hymn, his pastor led in a short prayer, and soon after one of the little grandchildren went and took his grandpa's hand and he pressed the little hand, called the child by name, heaved two sighs and was gone.

He leaves a wife and five children, four sons and one daughter. Most of them are married and all of them are professing Christians. The funeral, on the afternoon of November 5th, was a most impressive one. It was thoroughly Christian. A notice was posted in front of the house, after his death, that no flowers would be received. The eight representatives of Doshisha, who went down to the funeral, met at the house the day before the funeral, and the sons met with us in the room where he plain casket was, and we had the privilege of looking again upon the face of our departed. He had requested that a plain pall should be prepared to cover the casket, and that after the funeral it should be presented to the church to be used at other funerals. The casket was covered with this, on each side of which was a large white cross.

The Emperor sent a present of one thousand yen, and three pieces of rich white silk. He also sent a decoration, the Third Class Order of the Rising Sun, which last two presents were carried by two persons in front of the casket. The funeral services were held in the large Presbyterian church, which was packed until there was no standing room above or below, and a large crowd stood outside. The services were conducted by Mr. Kataoka's pastor, Rev. Mr. Tada, who preached a very appropriate sermon from the passage in II Cor. iv: 16: "Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day." He dwelt on Mr. Kataoka's strong faith and his earnest Christian life, and especially how his soul triumphed over his body when racked with pain and decaying during the last few days. Brief words were read or spoken by several persons, one speaking for the relatives of the deceased, one for the province of Kochi, and a representative of the Kochi Presidents of Tokyo read a very touching tribute, written by Count Itagaki. A letter was presented by the Tokyo Y. M. C. A., of which Mr. Kataoka was President, and Rev. Mr. Yoshioka spoke for the Presbyterian Home Missionary Society, of which Mr. Kataoka was also president, and for the Presbyterian church. Rev. Mr. Matsuyama spoke for the Doshisha and Dr. Davis for his mission and the missionary body in Japan.

The audience was made up largely of the leading men in Kochi, and they listened with marked attention during the two hours' service. The favorite hymn of the deceased, No. 175, was sung, and Rev. Mr. McIl-

waine gave the benediction, and then began the two and a half miles' funeral march to the grave. The leading men of the Kochi ken, including one or two from Tokyo, acted as pall-bearers, bearing the casket into and removing it from the church, and walking beside it all the way.

It was a perfect, cloudless day, and it seemed as if the whole city was out, as they lined the streets for a mile and a half in serried ranks on each side. All the schools were out in orderly ranks, and all stood with uncovered heads as the casket, covered with a wreath and crosses of flowers, was carried by. Not a smile was seen nor a word spoken, but all stood bowed in silent grief.

The widow and all the family, except a few of the grandchildren, walked the whole distance. The grave is prepared in a new spot, on the side of a mountain, overlooking the city and the harbor, with the amphitheater of mountains and hills around. A large concourse followed the casket to the grave, where a hymn was sung, Rev. Mr. Yoshioka, a former pastor of the Kochi church offered prayer, and the benediction was pronounced just as the sun was setting.

It was said of Abel that "he being dead, yet speaketh." Mr. Kataoka, also being dead, yet speaketh. His faith and love and truthfulness, his loyalty and unselfishness, his modesty, and, above all, his life of helpful service, speak to this nation; to the statesmen, to the educators, to the Christian workers, to the Christians, and to the whole mass of the people. He himself has passed on into a higher service, in the more immediate presence of the King, but his life, his influence, his zeal, his character, live on, an undying and priceless heritage to the Church of Christ, to Doshisha, and to the whole nation. Let us thank God for such a life, and such a death, and such a rich heritage!

YOUNG PEOPLE'S INTER-DENOMINATIONAL MISSIONARY CONFERENCE.

This conference, under the auspices of the Alameda Christian Endeavor Union, Epworth League Alliance, and Baptist Young People's Union, assembled in the First Presbyterian Church of Oakland on Friday, December 4th, and continued in session until Sunday afternoon, December 6th.

At 9:30 Friday morning, Rev. C. F. Reid opened the conference with an exposition of the 72d Psalm, "Jesus Christ is the great emancipator of the world." There can be no just government except on the principles of Christ, and the time will come when all shall be brought under his dominion. The kingdom of God is rapidly extending, as proven by the fact that 2,000 converted heathen, on the average, are baptized every Sabbath.

Dr. E. W. Work spoke on "The Voice of the Prophets," as evidence that missions are based on Scripture teaching. The fullness of the missionary gospel is in the New Testament, but the principles of it are in the Old. The flower of missionary principles is in the New Testament, but the root is in the Old. Note the six-fold promise and duty in the word to Abraham. The Old Testament people were God's chosen people, yet they mixed with the world's multitude. The prophets were teachers of the people, seers, forth-tellers. The prophets began the movement for which the apostles later gave their lives. The same sweet and sweeping invitation is in the heart of the Old Testament that closes the New.

Isaiah, Amos, Joel, the prophets, were truly of missionary spirit, and the Old Testament, as well as the New, gives its voice to this way of extending God's kingdom.

Prof. C. S. Nash presented "The Message of the Gospels." Christ is the exhibition and embodiment of the energy of God, and proves that God is seeking men. The church is mentioned twice where the kingdom is mentioned one hundred times, showing the Father's concern for the extension of the latter. Jesus came not TO a nation, but THROUGH a nation, to all mankind. The end comes after all nations have heard. The world-religions are waiting to be flooded with the living light of Christianity.

Dr. Hiram Van Kirk spoke upon "Acts, a Missionary Manual." Luke was a medical missionary as well as a writer. He exhibits the growth of Christianity in missions. The book of Acts is a comprehensive history of missions and a practical manual of them. God takes the initiative in missions, and we are warranted in attempting and expecting great things therein.

At 1:30 p. m., after a hearty responsive service called "Missionary Kindling," Dr. Ernest E. Baker made an exceedingly pointed and practical address on "Money and Missions." Christians fail more signally in giving than in any other point. Shall we fall behind Judaism? It came with a full hand to God, but Christianity comes with almost an empty hand. Christian people in the United States possess $10,000,000,000; out of this they pay six mills per dollar for missions. We are only playing at missions. Let us pay into God's treasury according to the system he taught us. Tithing is plainly our duty. The universal practice of tithing would quickly and forever solve every financial question of the church, and would speed the kingdom throughout the world.

Rev. A. L. Sawyer followed on "The Needs of American Cities." One-eighth of our whole population is congested in our cities. Extremes of wealth and poverty, virtue and vice, intelligence and ignorance, meet in the city. Commercialism, Christian socialism, the saloon, labor and capital, and the desecrated Sabbath, are met by an indifferent church. Our cities need Christ, and the church must present him.

Rev. Ng Poon Chew presented "The Needs of China." What does China need? A few years ago, China would have thought the question vain. She was self-centered and self-satisfied. But times have changed. Some think a well-equipped army is her need; others, restored Confucianism; others, scientific education; and yet others, modern civilization. But they do not look beneath the surface. China needs Christ, and the endless and immeasurable blessings that accompany his reception. There is no other solution.

Rev. G. K. Gilder greatly stirred the hearts of his hearers concerning the "Needs of India." In America, there is one ordained minister for every seven hundred and twenty-three persons; in India there is one ordained missionary for every three hundred and fifty thousand people. Rev. Gilder enforced his comparison by exhibiting a picture six inches wide showing the average American congregation, and another sixteen feet long showing the parish of the foreign missionary. Doors are open, souls are waiting; what will you do?

Rev. A. W. Rider brought a message, "The Voice of the Boards." A leader in any work must be a seer, a lover, and a hero. In missionary adventure, our forefathers could only creep, but we must run. The Soudan has a population two-thirds that of the United

States, with never the sound of the gospel. Acres of people in India are starving for the truth. All the Protestant boards are calling for large missionary reinforcements. Arabia is barely touched. South America lies neglected. Thibet and Afghanistan forbid missionaries. The Philippine Islands need Jesus and His love more than they need political freedom.

Rev. Thos. A. Boyer made a plea for "Our Need of a Purpose." The church needs a new and well-defined purpose, even the missionary aim. The divine element in the human nature will respond to missionary needs, when skillfully, strongly urged by a living church. Let us institute an era of missionary instruction. Shall we continue to spend fifteen times as much money on passing pleasure as on missions?

"Ring out the darkness of the land;
Ring in the Christ that is to be."

At 7:30 p. m., Rev. Wm. Thomas exposed "The Great Commission." When Christ said "all power," he MEANT "all power." As surely as he attempts, he will be victorious; let us rest results with him. By surrendering ourselves to him, power will come into us, and flow through us.

Rev. Geo. C. Adams urged "The Evangelizing of America." Jesus prays finally as if all the world were his,—today, in a measure, answers his prayers. Our age deals in externals.—Jesus gave a deeper principle. He was not concerned to respect popular prejudices simply because they were such, but concerned to speak and live universal and undying truth. Evangelization is not the work of an hour's enthusiasm, but the growth of long, persistent prayer and toil.

Rev. Geo. B. Smythe's subject was "Evangelizing All Nations." The evangelization of all nations is a long and laborious task. No country will be saved en masse, but by the slow, sure methods of Christian training. Christianity is a new kind of knowledge and experience to the unevangelized,—only time and toil will produce the desired results.

Saturday, 9 a. m., Rev. J. A. Fraser discussed "Christ's Great Prayer." It is of more value to know THAT CHRIST PRAYED than to know WHAT He prayed. His prayer is not an expression of human nature, but of his divine sonship. He prayed for the sanctification, preservation and unity of the people of God. We can pray in the name of Christ only if we are in his nature. Fifty men given to the ministry of prayer in its real meaning could change the world. Let prayer forthcome, and men and means are sure to follow.

Prof. G. W. Rine's topic was "Saving Men." This is the greatest work in the province of God. Jesus, the supreme missionary, became the servant of man and his substitute in suffering and crucifixion, to save man. He stooped so very low in order to raise man so very high.

Dr. W. K. Guthrie spoke very effectively on "The Ministry of Prayer." We can not all labor in every department of God's cause, but we can all be effective in this most important department, the ministry of prayer. Prayer is the test of the Christian life.

"Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That flutters in the breast."

David sent his arrow into the air, and watched it bring the victim down; so we must send our prayers to the skies and expectantly watch for their response. The poverty of our petitions is saddening, compared to the possibility of our riches. It is possible to pray without ceasing, since prayer is not words and formalities, but the attitude of the soul. When God sees us bent with purpose, he sends his aid. We cannot go wrong if we live the prayer-life. Prayer for others leads to labor for them. The good note of the present onward movement in the church is "more prayer."

Dr. H. H. Bell made a strong address on the "Holy Spirit in Missions." Mission is always the peculiar sphere of the Holy Spirit. Let us not tarry FOR an absent Spirit, but surrender ourselves TO a present Spirit. He is here, not a substitute for Christ, but a supplement of him. Missions is a supernatural work, and needs a supernatural leader. Even the Holy Spirit.

Dr. Sara E. Wise presided over the prayer conference. All the great advance movements of the church, the mighty works of blessing, have been the outcome of believing, persevering prayer. Prayer equals power, power equals prayer. The great need of the work at home and abroad is more real prayer. We have not because we ask not.

At 1:30, Rev. S. M. Freeland presented the Scripture lesson. Christ is our teacher, but far more—he is our redeemer. As he gave himself for us, let us give ourselves for the brethren. The great problem is, not to know, but to DO.

Miss Hammond pled for "More Prayer." We have hardly begun to pray. Definite asking brings definite answering. God may answer your prayer through yourself. Let us pray for armies of young people to go into the foreign and home work. God will raise them up.

Carey Thomas urged "More Work." There is no real Christian who is not a worker. Let every one bear his share, and no one will be overburdened.

Paul McReynolds spoke concerning "More Pay." Ignorance of missions is deep, dense, dark. More giving will come with more knowledge. Let us give as the Holy Ghost directs us, and always pray that our gifts may be guided and blessed.

Miss Neumiller urged "More Study." Love of anything only comes through knowledge of it. The great need is, a careful study of missions. "Facts are fingers of God."

Miss J. K. Partridge, on the "Use of Literature," said that great reforms come through education, agitation, and legislation. Information brings conviction, and conviction brings reformation. The man who has is debtor to the man who has not. All we spend on useful publications is well spent. Start a mission-study class at home or in your church.

Stuart Booth's paper on "Commerce and Missions" was read by Young Chandler. Foreign commerce owes its existence to missions. In many direct and indirect ways, missions aid in the development of international trade.

Miss R. Esther Smith conducted a symposium, "What We Can Do." Among many helpful things that were brought out were these facts: Our people spend as much for injurious drinks in twenty-seven days as for missions in eighty years. A great deal of our praying is foolishness, because we mean nothing by it. If it means nothing, let us quit it; but we know it means everything. Power falls where prayer is focused. All cannot go to the mission-field, perhaps all

cannot give to its work, but all can pray. The more we abide in Christ, the less we are likely to abide in America.

Rev. J. N. Beard spoke on the "Deaconess as a Missionary." In about five years, fourteen hundred deaconesses have gone out into the various avenues of Christian usefulness—some to the foreign field, but mostly to the home field. She finds her duty in the physical, mental and spiritual necessities of man, and ministers according to her ability to all these.

A band of student-volunteers gave their reasons for volunteering—interesting in every case, and generally summed up in the voice of duty.

At 7:30 p. m., devotions were conducted by Rev. H. J. Vosburgh, the song service having begun at 7:15.

Rev. E. R. Dille sounded forth "A New Macedonian Cry." Missions are not incidental, but fundamental. The thing that is swamping the church today is the lack of missionary enterprise. Twenty times the present population of the globe never heard of Christ. "Opportunity means duty writ large." Not only are the doors open, but the walls are down. Bishop Thoburn expects to see ten million in India brought to Christ in a single year. China recognizes a new era in her career. Her need is her claim. Speed the time when the church will tax itself heavily for missions. Then will come life and strength and joy at home and abroad.

Dr. J. Wilbur Chapman spoke with moving power, "Will You Go, or Send?" from the text, "Will you go with this man? And she said: I will go." The rising tide of evangelism in the world today is the reflex influence of foreign missions. By way of California, the tide will extend itself over America. "All mankind loves a lover." Christ, the supreme and divine lover, beckons his church. Who knows but this conference may be one of the last touches of the infinite God in the great ultimate victory over the world? Will you share in the mighty responsibility,—the glorious triumph?

Sunday, 3 p. m., the great topic was: "The Last Words of Jesus." The Scripture exposition was by Rev. E. W. Darst, showing the great commission as the Magna Charta of our rights.

Rev. J. W. Spiers spoke on "The Promise of Power." We belong to the Holy Ghost dispensation. Why do we want power? In God's grace there is great economy. He will grant power only as it is used. The sacrificed Isaac is returned to you alive. Holiness is the power of God in the soul.

Rev. Chas. R. Brown's subject was: "Every Believer a Witness." The method of our witnessing must be personal, an incarnation. "The Father sent me; I send you." Only the direct witnessing is effective. The field has no limit,—wherever human beings exist is our field.

Mr. W. A. Kling conducted the "Purpose Meeting," in which were given many expressions of new or renewed aim for the progress of that greatest of all great influences—missions.

The conference managers and friends had prayed and labored for months that it might be very fruitful, and had definitely asked for twenty-five volunteers for mission work. As always, God answered with measure running over. Fifty-one volunteered; the expense, ($300) was lifted easily, and the whole conference was inspiring and instructive to a most gratifying degree.

Much interest centered in the missionary exhibit in the chapel. The wall sentences were strong and inspiring. "Let us advance upon our knees." "If I had a thousand lives to live, Africa should have them all." "Prayer and pains through faith in Jesus Christ will do anything." "To give without praying is impotent; to pray without giving is impudent." "That land henceforth is my country which needs the gospel."

Miss Alice MacMillin sang a number of solos very impressively, and many others added their kindly aid in different ways. Much credit is due the churches that entertained the conference, and the individuals who gave their time and toil to the success of the meeting. In brief, the conference is a blessed answer to faithful prayer. Let us multiply its influence and duplicate its results many times, by continued prayer and labor!

Book Reviews.

"The Cark of Coin." By Harry Lindsay. A story of the business world in which a young man carried into speculation by his intense love of money, finds the bubble collapsing and himself despised by many whom his success would have ruined. In fear and humiliation he hides himself, but is saved by love and started on a career of usefulness. An interesting story, containing good lessons for every young man in the whirl of business or about to be. [F. H. Revell Co., Chicago; $1.50.]

"On the Road to Arcady." By Mabel Nelson Thurston. This romance of an out-door girl is one of the most delightful books of the season. It begins well, goes along well, and ends well. It is Miss Thurston's first book, but if the reading public has its way it will not be her last. The margins of the pages of this volume are decorated with pen-and-ink sketches by Samuel M. Palmer. It will be found a very appropriate gift book, both by reason of its beauty and contents. [F. H. Revell Co, Chicago. For sale (as are all of Revell's books by L. H. Cary, 23 Grant avenue), San Francisco.]

"Arnold's Practical Commentary." This book, on the International Lessons for 1904, enters its twelfth year as one of the helps for teachers. It aims to be critical, homiletical and practical, and its three editors have taken a special department in which to carry out each of these purposes. Maps, blackboard hints, outlines and illustrations give assistance to the teacher who has but little resource in studying the lesson. The price of the volume, large octavo, is less than half that of the usual book with lesson notes, and it is none the less good or helpful on that account. [H. H. Revell Co., Chicago; 50 cents.]

"Outline Plans and Sermons for Evangelistic Work." By Rev. C. C. Perrin, D.D. Several years ago Dr. Perrin prepared his "Revival Sermons," which has been a standard book since. With the progress of events came some changes in the work of the evangelist. More properly came additional methods. This present volume aims, and succeeds in the aim, of supplementing the earlier book with its methods. The outlines, fresh and helpful, are gathered from many sources, representing the most effective work of successful evangelists. The first hundred pages are devoted to some excellent articles on "Revival Methods." [F. H. Revell Co., Chicago; $1.20 net.]

"Immortality a Rational Faith." By William Chester. The author is pastor of a Presbyterian church in Milwaukee, a graduate of Princeton College and Union

Theological Seminary. He has traveled abroad and has studied under Auguste Sabatier in the University of Paris. The book has been described briefly as an attempt to restate and elucidate the great fundamental faith of Christendom, appealing especially to the intelligent truth-seeker who wishes to be able to give reasons for his faith in the life hereafter." It treats of the predictions of science, philosophy and religion as to future life. There is also a chapter on "Conditions of Life After Death." [F. H. Revell Co., Chicago; $1 net.]

"Jill's Red Bag." By Amy Le Feuvre, author of "Probable Sons." A book for children. "Jack and Jill and Bumps are a trio that lead themselves into all manner of adventure. Impetuous, imaginative, with all the contradictory moods of childhood, from the impish mischief-making shading off into an unaffected, child's thoughts about God and religion. Jill's Red Bag was a real red bag into which the children put one-tenth of all the money that came to them. It started with them very much as a Bible game, just as Jack and Jill wanted Bumps to play Joseph and be thrown down the ash pit while they dipped a striped sweater into red paint to show a supposed Jacob as the bloody coat of many colors; but the red bag produced serious results among the 'grown-ups.' It came to be a real thing to the trio, too." [F. H. Revell Co., Chicago; 75 cents net.]

"Practical Primary Plans." A book on Primary Sunday-school work by an authority in this particular line. A number of years have passed since Mr. Israel P. Black wrote some articles on Primary work for the Sunday-School Times. So many requests came that these should appear in more available form that they were prepared for book publication. This latest edition has been thoroughly revised, and has received copious additions, making it a veritable compendium for Primary workers. Every question coming to such workers will be found answered in this book, and satisfactorily answered. It is not so much a book for reading, as for careful study, and constant reference. An idea of its scope may be gained from some of the chapter subjects: The Classroom, Class Enrollment, Class Program, Lesson Preparation, Visible Illustrations, Singing, Finances, Cradle-Roll, Graded Classes, Order and Discipline, Beginners' Class, Junior Department, etc. Pastors who are looking for the most effective methods of perfecting their Primary departments will find this most valuable. [F. H. Revell Co., Chicago; 264 pages; $1.00 net.]

"Today in Syria and Palestine." By William Elroy Curtis. On wonders how so interesting and so valuable a book can be furnished for the low price of two dollars net. There are twenty-four fine illustrations. The author is a trained newspaper man and knows how to express himself interestingly. The book is not intended for theologians, but for the average reader. Concerning his trip the author says: "A journey through Palestine destroys many illusions and disturbs one's confidence in mankind, and especially in many of the professional teachers of Christianity, but it confirms the faith of conscientious and thoughtful readers in the Bible and its teachings; for every spot fully described in its pages can be immediately and distinctly identified. This is an extraordinary fact. I know of no other book of which the same can be said." There are in the 529 pages chapters in part as follows: The Center of Protestant Mission Work in Syria; The Oldest City We Know; By Railroad to the Grave of Noah; The Wonderful Walls of Baalbek; The Early Home of Our Savior; The Pathway of Jesus from Nazareth to Jerusalem; Jewish Colonies in Palestine; The Holy City; The Moslems of Jerusalem. These are but a part of the places and persons considered. The book is what its title indicates; it is today in Syria and Palestine; and affords many interesting glimpses of life as it now is in that land from which has come down to us the Book of Books. [F. H. Revell Company, Chicago.]

The Sunday-School.

BY REV. W. H. SCUDDER.

Lesson 12. December 20, 1903.

The Queen of Sheba Visits Solomon...I. K. x: 1-10.

For a history of the Sabaeans, we refer the student to Hastings Bible Dictionary, art. Sheba. We may use this lesson as an illustration, rather than the basis of homiletic teaching. Solomon's reign over Israel might be compared to that of Augustus Caesar over the Romans. The period of war which had characterized the nation since the days of Joshua came to an end with David. Solomon received the kingdom from his father in a condition that called for a very different policy than that of the preceding reign, and Solomon was capable enough to mark out and hold to an entirely new course. He had to develop a newly born people, and build on foundations already laid in the latter period of David's reign. His first care was to protect the territory that had been conquered, by fortifying and garrisoning strategic points, such as Hazor, close to the Lebanon range, guarding invasion from the northeast, Megiddo in the plain of Esdraelon, an old Canaanitish stronghold; Gezer, close to the Philistine country; Beth-horon, which held the key to those passes leading up to the hills on which Jerusalem was built; Tamar, or Tadmor, whose site, gathered from Ezekiel's description of the boundaries of the land, is somewhere south of the Dead Sea. By increasing the army with 12,000 horsemen, and introducing the war chariot, 1,400 of which would be a formidable array in a small territory like Palestine, Solomon abundantly provided for the safety of the kingdom. He was never stirred by ambitions to acquire territory. Even where revolts occurred, he preferred to quell the disturbance by banishment, or forcing the leader to flee the country. Significant is the manner in which he centered everything about himself, making his person the one, almost the only figure, during his forty-year reign. No mention is made of a prominent prophet, or priest, or statesman, during that period, not perhaps because of their lack, but of their entire submergence under the glory and fame of the king. His peace policy is noticeable in the alliances he made with surrounding nations through marriage with the daughters of the rulers. Conspicuous among them was the daughter of Pharaoh, whose palace was fourteen years in building, and about whom Solomon gathered much of the social life of his court. From her position, as well as education, this Egyptian princess, daughter of Pasebchanu II, the last ruler in the twenty-first Egyptian dynasty, was more congenial to Solomon than the princess of Hittite, Ammonite, Edomite, or Moabite blood, whom he also wedded. It is easy to see that Solomon's great aim was to elevate Israel to a level with the best of the nations about them, and he could not have accomplished the purpose more effectively than by these international alliances, whereby he transplanted to Jerusalem the customs and ideas of the court life in prominent nations, or made the

commercial currents of the day centre in his capitol. There can be little doubt but that the visit of the Queen of Sheba was for some such purpose. Tradition, on which, however, it is not advisable to lean very heavily for fact, makes Solomon marry this Sabaean queen, and he is said to have paid an annual three months' visit to her realms. However exaggerated the tradition may be, the commercial basis at the bottom of it is not hard to find. It was another instance of the method employed by Solomon to advance Israel and the king.

It would be interesting to trace in detail the effect of Solomon's course, but taken in a wide manner, we see some of its advantages. It unified Israel. The tribal emphasis disappeared for the time. This unification was due to the manner in which Solomon governed. While he was the monarch, he divided the country into a dozen districts, disregarding existing tribal boundaries, and appointed chief men, who regulated the revenues with special view to the king's expenses. The great commercial openings by means of his alliances with Hiram and the Egyptian king undoubtedly affected the people greatly. Palestine, for the first time became the highway of commerce between Egypt and those great countries lying to the north and northeast.

The people were also unified by the great temple at Jerusalem, whose religious influence extended far beyond the bounds of Palestine, as seen in the visit of the Queen of Sheba, who had heard of the fame of Solomon concerning the name of Jehovah, which undoubtedly means his fame in connection with the temple and its religious influence. Together with these, we must consider Solomon's wisdom. Our lesson emphasizes this as one of the main reasons for this visit. (V. 2-3.)

We are accustomed to speak of Solomon as the "wisest man." If we take a careful survey of his wisdom, it will be seen that it was not of that philosophical character which shone so conspicuously in Socrates, Plato, Aristotle, or the Grecian philosophers. Neither would we classify it as scientific knowledge, such as we have come to know. Solomon, in all probability, had an unusually observant disposition, a mind capable of absorbing and retaining what he could gather from persons and books. But his pre-eminent quality seems to have lain in splendid judgment. His decisions were so penetrating and just as to cause comment. Two illustrations are given in I. K. iii: 16-28. Of the same nature, we judge the answers given to the Queen of Sheba's questions. We have some of his proverbs, for which he was famous. The Oriental loves to linger on that kind of terse, often witty, phraseology. All this was of advantage to Israel. On the other hand, (b) there were some great disadvantages. To keep up such a court the nation was not only taxed beyond its limit, but was pressed into labor which virtually rendered a portion of it a slave population for a certain period. The introduction of foreign customs through the Oriental court, magnificent as it was, opened Israel to influences whose real import were felt in succeeding reigns. It was one of the peculiarities of the Jewish people that it never mingled with surrounding nations to the point of amalgamation. Solomon's policy tended to introduce that which was foreign and break down this difference between Israel and the nationalities around. The result would have been disastrous could the commingling have occurred. Fortunately the genius of this people naturally repudiated such a course, and, however much Israel was encroached upon by nations of power and advantage, the distinctiveness prevailed.

This was largely due to the religious tenets inculcated since the incipiency of the nation, and fostered in greatest measure by Solomon when he erected the temple for Jehovah, and organized so extensively the priestly service. Nevertheless, his introduction of heathen worship, that his foreign wives and their attendants might not be deprived of that religious cult to which they had been accustomed, paved the way for the gross idolatry which swept in on Israel in Ahab's reign, and finally corrupted even the temple worship, turning the nation from the true worship of Jehovah, as Solomon's heart is said to have been turned by his idolatrous wives. Solomon would have been much wiser as a statesman, had he held to the ideals which had already taken possession of his people. Fame, glory and influence, which is built on show, expenditure of national resources for the pomp of a luxurious court, making virtual slaves of the people in order to erect magnificent buildings which should eclipse those of other capitols, binding heavy burdens on the "producers," for the selfish aggrandizement of the king, can last but a generation or two. National stability rests on righteous works and disposition, simplicity of life, and contentment at home.

The visit of this Queen should, therefore, serve as a warning to us, while we cannot but admire the good and great things which she praised and envied. Solomon was wise, but there was one who lived long after him who refused to be made king, refused fame, and put away show, who never sought glory, nor reared a temple, but the world freely acknowledges that in Jesus of Nazareth we have one who has proved that "A greater than Solomon" is here.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

December 20.

Topic—A Vision of World-Wide Peace.—Isa. xi: 6-9; ix: 6.

Christmas is the joy-day of all the year—the day of the holly wreath and mistletoe, of the yuletide and Saint Nicholas, of gift-giving, of kindly greeting and merry cheer for all the world. It has come to be the festival day of Christendom. The time was when Easter was the great day, but gradually the vast importance of the incarnation impressed itself upon the Christian mind, and with it grew an increasing regard for the day that celebrates it. Christmas has a charm that waves a spell about us all. The Bible with its Advent pictures—how beautiful; the annunciation, the shepherd scene, the angel's song, with its tidings of joy; the nativity itself in the rude manger; the wise men following the star until it came and stood over where the young child lay; the adoration of the shepherds; the gifts of the Magi; how these scenes are wound about our hearts,—teaching us wonder, admiration, faith and love;—fact and poetry divinely interwoven, realism and idealism in mingled truth,—all to fix as with the pen of a diamond upon the tablet of our hearts the sublime truth that on the first Christmas morning God came down in human form to live a human life and establish a kingdom of Peace among men.

The prophets of the Old Testament foretold the Advent and saw the reign of Peace in holy vision. Isaiah, in the topic passages, speaks of the child upon whose shoulders the government should rest and whose name should be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, and tells of the increase of his government without end. He also speaks of the rod from the stem of Jesse and the Branch from his roots, of the Spirit that should rest upon him, of wisdom and understanding, of counsel and might, of knowledge and of the fear of the Lord. He also refers to the law of righteousness which he will uphold with equity and faithfulness, and then in a vivid picture painted from the animal world, he symbolizes the blessed reign of peace on earth, good will to men. All this was a forecast of the coming of the King. And it is significant that the prophet saw this vision and proclaimed it at a time when it seemed least possible of realization. He wrote in troublous times for Israel at a period of national decline and great spiritual dearth; at a period of loss of faith and moral decay. His prophetic eye pierced the clouds and saw the light beyond. It was a noble vision and a sublime prophecy. It was an Old Testament promise of "Emanuel" and of the glad time soon to come when war shall be no more in the parliament of man, the federation of the world.

* * *

Yet, there is that in the words of these visions of Isaiah which teach us that the realization of this peace must come through struggle. Peace with honor is possible in a fallen world only as a result of conflict. Christ himself taught this when the same lips who said "Peace I leave with you," also said: "I am not come to bring Peace, but a sword." The Coming One is to reprove with equity, even to smite with the rod of his mouth and slay with the breath of his lips, which suggests to us that the reign of peace can only be secured through the most strenuous efforts, and as the result of a perilous campaign. Christmas has a sterner meaning than we sometimes think. God with us is a call to battle for the right, the true, the beautiful in life, in character. Christ himself was a Prince of Peace, but from the beginning to the close of his ministry, he was a stalwart and unflinching champion of the principles of peace. He not only prayed, but toiled—not only meditated, but struggled. He was divinely aggressive, and battled for the right. There is a lesson for us all in this. We are disciples of the meek and lowly Jesus; we, too, are his blood-red banner, hoping for the dawn of universal peace, but we, too, if we would possess his Spirit, must put on the armor and fight. Sin is a sturdy foe to peace; therefore we must fight sin. Unrighteousness is a menace, therefore, we must struggle for righteousness among men.

* * *

Then there is another side to this; we can hasten the realization of the vision by becoming exemplars of peace ourselves—at war with evil and wrong ever—but ever striving to be in harmony with one another. The incarnation emphasized the idea of brotherhood. Christ came not alone as the Son of God, but also as the Son of Man—our Elder Brother, to teach us to live together in unity. Fraternity among individuals tends to peace; fraternity among classes tends to peace; fraternity among nations tends to peace. God a Father, man a child, the world a family, the universe a home,—how these ideas bind together and how any others separate, but these are precisely the ideas that Christ came to teach, and the more individual Christians and Christian groups and Christian peoples exemplify them, the sooner our battles will be over and our victories won. Peace comes through struggle, but we need to be at peace among ourselves.

Let us rejoice this glad Christmas season that the reign of peace is rapidly advancing. Fraternity is a household word today. Arbitration is another. Nations are not declaring war as rashly as they once were. It is a matter for Christian thankfulness that, although our navies are increasing, they are less used than they once were. Men take counsel to-day before they shed blood. They have learned that it is nobler to struggle over the committee table than in the tented field or on the tossing sea. May their number increase until the angel's song shall be realized on earth and our Emanuel see of the travail of his soul and be satisfied.

Woman's Board of Missions for the Pacific.

Quarterly Meeting.

The W. B. U. P. held its quarterly meeting at Fruitvale, Dec. 2d, a bright sun brought out a large number of delegates and visitors. The president, Mrs. Peck, called the meeting to order at 11 o'clock and after prayer and a hymn, several ladies read Bible verses and gave an interesting missionary fact.

The secretary read the report of the annual meeting, which was approved.

Mrs. Peck spoke of our five new missionaries and mentioned that the salary of Miss Allen, who takes Mrs. Baldwin's work at Brousa, is to be raised by special gifts.

Treasurer reported on hand $513.58, of this $31 was raised by four little girls in Arizona.

Missionaries of the Board, either going out to or returning to their fields often pass through San Francisco, but their stay is generally short and there is no time to give them a reception. Our Miss Nina Rice, who has gone to Sivas, Turkey, was here only a few hours, and Mrs. R. C. Brooks told us a little about her, having known her a long time.

The home secretary, Mrs. Wilcox, reported that arrangements had been made to type-write and mimeograph letters, and one from Miss Wiley of Foochow, China, is ready for any Auxiliary that wishes it.

Miss Piper reported two new cradle rolls, making a total of 137 members.

Mrs. Farnam, foreign secretary, read a letter from Mrs. Baldwin, full of joy that Miss Allen was to help her; and Miss Powers had come from Constantinople for a year, to take up the kindergarten work, assisted by Rebecca. Also a letter from Miss Allen, who was born in Harport, graduated from Mt. Holyoke in 1890.

Mrs. Goddard read a letter from Mrs. Dorward, giving an account of the visit of the Deputation the A. B. C. F. M. sent to Africa.

Lunch was served in the Armory and afterwards Mrs. Greeley conducted devotional exercises.

Mrs. Jewett read a paper in memory of Mrs. Gulick.

Mrs. Meserve of Plymouth church, San Francisco, read a paper on "What I Saw in the Hawaiian Islands"

in a charming way. She told of the 32d annual meeting of the Women's Hawaiian Board, of the Christian Endeavor Society and the annual tea party of the Board in Central Union church. A hymn was sung in five languages at once by the whole audience. This paper was followed by a greeting from the Hawaiian Board by Mrs. Sanderson, a member of it. She described a thank-offering meeting.

In response to a desire of Mrs. Eastman's before her death, Mrs. O'Brien narrated "Incidents of a Captain's Wife." She visited many ports in India and saw much of missionary life and work.

Mrs Fisher's paper was deferred, as the time for closing had come.

Mrs. Pond offered a resolution, thanking the ladies of Fruitvale church for their hospitality, which was unanimously adopted.

The audience joined in the Lord's prayer and the meeting was adjourned.

Virginia Bufford, Rec. Sec.

Church News.

California.

Oakland, Second.—This church received one at the last communion.

Oakland, Pilgrim.—The vesper communion service was greatly enjoyed. Ten were received into fellowship.

Lincoln.—Mr. Burgess of Auburn gave his two illustrated lectures of travel in the Lincoln church, and they were highly appreciated. The Lincoln church received three at its last communion, two on confession of faith. The church has just purchased an individual communion set. Union Thanksgiving services were held with the Methodist Church, South. The attendance was large.

Perrin.—The Ladies' Aid gave a very successful dinner and bazaar on Thanksgiving day. The net results were $150, which will be used toward the improvement of the church building. The pastor, G. F. Mathes, Ph.D., is delivering a very interesting and instructive series of sermons to the young people. "The Rights of Young People" is the general theme of the discourses.

Avalon.—The Thanksgiving service, held in the evening this year, was well attended and good use made of one of the People's Responsive and Musical Services, published by the Pilgrim Press. This service was followed by an industrial meeting in aid of Bethlehem church, which was a pronounced success, and resulted in a well-filled "box" and an offering of $5 for this good work. Mrs. Whitney, Mrs. Glidden and Mrs. Waite were the committee in charge.

Washington.

Spokane, Pilgrim.—Rev. W. H. Hindley, the new pastor, will give a series of lectures on "Men and the Church."

NOTICE.

Members of the Executive Board of the Woman's Board of Missions who wish the publisher to mail copies of the annual report for them, will please send their lists at once to Mrs. Charles W. Farnam, Fruitvale. After January 1st copies may be had of the secretary of literature, Mrs. W. W. De Winton, 1141 Dolores St., San Francisco.

SOUTHERN CALIFORNIA CHURCH NEWS NOTES.

A vast irrigation enterprise is progressing in the Imperial District, which consists of an extended desert in the southeastern part of the State. Some thousands of acres are already covered and producing fine crops. A numerous population is already settled and many others are coming, The Rev. H. P. Case, superintendent for the S. S. and P. S., has put in considerable work in this section and has prepared the way for a church organization, which was effected by Superintendent Maile near Calexico on Sunday, the 6th of December. Ten members constitute the beginning and others are to follow.

Forefathers Day will be celebrated by the Congregational Union of Los Angeles on Thursday, December 17th, with a banquet in the First church. Special music is provided and the address will be given by Dr. Geo. E. Soper of Pomona. He is lately from the pastorate of the historic First church, Danbury, Conn., and will bring with him the New England flavor. Toasts on New England institutions will follow with vocal pieces and a recitation. The State Home Missionary Committee and Superintendent Maile met on the 7th for the discussion of the annual schedule of grants to home missionary fields.

Three new church organizations are in sight and the Spanish work is offering greatly enlarged opportunities.

Evangelistic interest is much stimulated by the visit and meetings of Rev. J. Wilbur Chapman, who has spoken in several leading towns. Major Hilton, recently from New York, is effectively leading in field work.

W. H. M. U. OF SOUTHERN CALIFORNIA.

A Catholic Mother's Conversion.

A few weeks ago I called on my Mexican brother, Juan Blanco, and was pleased to learn that his aged mother was coming to make her home with him in Los Angeles. "And I am very glad," Juan said, "for my mother is still a Romanist. I am praying that she may be converted."

Some days after, in calling again, I was happy to greet the mother, who but a few hours since had arrived, accompanied by a widowed daughter and family, all of whom were to become members of Senor Blanco's already large household.

Although so closely united by family ties, one could but wonder if this might not soon prove to be "a house divided against itself," for one-half the members were enthusiastic Protestants, while the other half were equally ardent Catholics. Not only had the son been praying for the mother's conversion, but the mother said that for years she had prayed that her son might not die before returning to the true church.

It was interesting to witness the beginning of the inevitable conflict. Juan could not let the first hours pass without speaking. But it was not argument. He related simply and with much emotion his experience. "You know, mother, what a life I used to live. I was completely besotted and was fast nearing the drunkard's end. Nine years ago I received the gospel and was saved. See me now; I am well, strong and happy."

The wonderful change was evident enough, as the hearty, well-dressed man stood smiling into his moth-

er's eyes. She could but see the marvelous transformation and did not attempt to deny that in some way it was connected with his change in religious belief.

On the following Sabbath afternoon, while making another visit, Deacon Blanco desired me to explain our Protestant faith to his newly arrived people. They were attentive listeners. I learned that the mother, especially, had been from childhood an unusually devoted Catholic, attending mass every day, confessing often to the priest and greatly attached to the Virgin Mary and the saints. She believed Protestantism an error, dying in which no one could be saved.

But the Bible, an unknown book to her, was brought out. As the simplicity and beauty of Christ's way of salvation became clear to her, she seemed astonished. She had not dreamed that Protestants had so precious a faith and so sure a foundation for it. Plainly she was much impressed and attracted. Then came the thought of the teachings received in childhood, the life-long religious customs and the old church. What if she should abandon it!

Deepest distress was pictured in her face. She lifted her hands to her streaming eyes and cried out: "O, I never can, I never can!"

The matter was taken to God, and prayers like those offered by the son and his wife at this time are seldom heard; petitions mingled with tears that would take no denial—both praying at the same time.

The mother also kneeled and repeated with her own lips many of the petitions made for her.

"If I do, all of my family will follow me. In the surrender about to be made, she did not propose to be alone.

That evening, for the first time in her life, she attended a Protestant service, accompanied by all her family. They have become regular and most interested attendants.

The other day, on passing the door, I asked Deacon Juan how they were getting along and he replied, "Perfectamente bien" (perfectly well.) He also said: "Mother is greatly comforted by the thought, 'I have not abandoned my God, but have come closer to him.'"

A. B. Case.

Claremont.

Notes and Personals.

The church at Vernon is much encouraged by new accessions and the feeling of fellowship that exists.

Rev. H.M. Tenney has gone East to attend a meeting of the District Secretaries of the American Board.

The $3,000 pledged by the members of the Whittier church with which to purchase a parsonage, will all be ready before the thirty days allowed for payment is up.

Rev. Burton M. Palmer has resigned from the pastorate of Benicia and accepted a call to the Fruitvale Congregational church, the change to take effect January 15th.

The full report of the great missionary conference, at which fully 2,000 delegates were present, was prepared by a student. If he will kindly forward his address, extra copies will be sent to him.

It was a solemn and inspiring moment in the conference when, after Dr. Chapman's appeal, amid silent prayers, hundreds pledged themselves to study more about missions, to pray more, to give more for missions, or to go themselves as missionaries.

At the annual meeting of the First church, Pasadena, more than two hundred were present. The reports from all departments of work were encouraging. The Christian Endeavor Society received thirty members. The Girls' Missionary Society had engaged in mission studies and also made twenty-one aprons and sent them to Miss Rice, a missionary in Turkey, to be given a Christmas presents in a girls' school in the land of the Sultan.

The following young people have offered themselves for work in the foreign field: Miss Jessie May Munroe, Miss Harriet Phelps, Rev. Owen Holte, Mrs. L. C. Munroe, Miss Anna Draper, L. C. Munroe, A. S. Mead, H. J. Waters, J. W. Gilgore, Harriet H. Brown, Mary H. Ross, S. A. Gerrior, Miss Lou Andrews, C. E. Gordon, William A. Wood, F. A. Patterson, Wilton H. Nichols, Mary Marr, Miss Frances E. Standen, F. A. Mead, Aug. N. Wilson, M. E. Hodge, W. Clyde Smith, Frank C. Farr, Dr. William F. Colburn, C. R. Callender, Mrs. C. R. Callender, Miss Carrie Slaughter, Dr. Susan B. Tallmen, Richard Hardie, James M. Beatty, Pauline Swan, Mary L. Bentley, T. H. Peacemaker, Miss Mary A. Ives, Sarah M. White, Grace Lyman, Elizabeth A. Warden, Will E. Morris, F. M. Wetmore, George D. Byers, Clara A. Mayhew, Mrs. W. H. Harter, Abbie C. Ross, Hazel Woodruff, Gilbert Voorhies, Mrs. J. Withers, Thomas M. Outwater, Ada Campbell and Harriet Alice Stillson.

EGBERT D. HAVEN.

Rev. Egbert D. Haven was born in Joliet, Ill., February 10th, 1840, and graduated at Hamilton College, Clinton, N. Y., in 1865. In June, 1867, he came to California, and graduated from the Pacific Theological Seminary in 1888.

He commenced his work in the ministry at Sunol, going to Rocklin in 1889, where he remained for eight years, during which time he was married to Miss Grace Pierpont.

In 1897, they went to Woodland, remaining until 1900, when failing health caused him to relinquish his pastorate and they made their home in San Jose, uniting with the First Congregational Church. They both took an active part in the church and Sunday-school work, and for some time he had charge of the adult Bible class, living daily the life of an earnest but modest Christian, walking in the footsteps of his loving Savior.

After months of lingering pain and suffering, he had the rare compensation of a glimpse of the beautiful home beyond. He spoke in clearer tones than he had for months, saying joyously, "It's all right—all right; the foundations are 'sure.' Jesus is a good Guide," and so he passed away.

A short preliminary service was held at the San Jose residence, led by Rev. Patchell, on the morning of December 1st, before leaving for the home of his sisters in Alameda, where, at 2 p. m., Rev. W. C. Pond, assisted by Rev. E. D. Hale and Rev. Fred. Marr, his former classmates, spoke lovingly of his character as best expressed by the words "truth" and "faithfulness."

He leaves a widow and two sweet sisters, Mrs. Julia Haven Crosett, and Mrs. Emma Haven Warren.

J. E. W.

THE OLD RELIABLE

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"What a dreary day this is!" said the old gray goose to the brown hen, as they stood at the hen-house window, and watched the falling snow which covered every nook and corner of the farmyard.

"Yes, indeed!" answered the brown hen; "I would almost be willing to be made into chicken pie on such a dismal day."

She had scarcely stopped talking when a Pekin duck said fretfully, "I am dreadfully hungry," and a little flock of speckled chickens all huddled together wailed in sad chorus, "And we're so thirsty!"

In fact, the feathered folk in the hen-house were very much inclined to be cross and discontented. Since the farmer's boy fed them, early in the morning, they had been given nothing to eat or drink; and as hour after hour went by and the cold winter wind howled about their house, it is no wonder they felt deserted.

The handsome white rooster, however, appeared quite as happy as usual, and that is saying a great deal, for a jollier, better-natured old fellow than he never graced a farm-yard. Sunshine, rain, or snow were all the same to him; and he crowed quite as lustily under any and all circumstances.

"Well," said he, laughing heartily, as his bright eyes glanced about the hen-house, "you all seem to be having a fit of the dumps."

The only reply to this remark was a faint cluck or two from some meek-appearing hens, who immediately put their respective heads back under their wings, as though ashamed to have spoken at all.

This indifference was quite too much for the owner of the white plumage, who, standing first on one yellow foot and then on the other, turning his head from side to side, said:

"Well, we are a lively set. Any one would think, to look in here, that we were surrounded by a band of hungry foxes, and that life depended on keeping mum."

Just then a daring little white bantam rooster hopped down from his perch, and, strutting pompously over to the big white rooster, created quite a stir among the feathered stock by saying:

"We're all lively enough when our crops are full; but when we are starving to death, the wonder is that we hold our heads up at all. If ever I see that farmer's boy again, I'll—I'll peck his foot."

"You won't see him until he feeds us, and then I guess you'll peck his corn," was the reply.

"Oh, oh!" moaned the brown hen, "don't mention a peck of corn."

"Madam," remarked the white rooster, bowing politely, "your trouble is my own—I am hungry, too. But we might be worse off; we might be on our way to market in a box. Then, too, suppose we haven't had enough to eat today; at least we have room enough to stretch our wings."

"Why, that is a fact!" she answered. And all the feathered people, the smallest chickens included, stretched their wings, adjusted their feathers, and looked a little more animated.

"Now, then," continued the rooster, "suppose we have a little music to pass the hours away before roosting time. We will all crow. There, I beg your pardon, ladies, I am sorry you can't crow. We will sing a merry song. Will you be kind enough to start a lively tune, dear Mrs. Brown Hen?"

The brown hen, thus appealed to, shook herself proudly, tossed her head back, and began in a musical soprano, "Cut, cut, cut, ka dah cut," and in less than two

Be Wise

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minutes every hen in the henhouse joined her.

Now, the horses, cows and sheep were not far away, and, hearing the happy voices in the henhouse, they, too, joined in the grand chorus, while the pigs did their best to outsing them all.

Higher and higher, stronger and stronger rose the chorus. Louder and louder quacked the ducks, shriller and shriller squealed the pigs.

So interested and happy did the feathered people become that they quite forgot their hunger until the door of the henhouse burst open, and in came three chubby children, each carrying a dish full of steaming chicken food.

"Don't stop your music, Mr. Rooster," sad the little girl, who was so snugly bundled up that her dear little face was scarcely visible. "You see, we were so lonesome we didn't know what to do; but, when we heard you all singing out here in your house, we laughed and laughed until we pretty near cried. Then we went to tell Jack about you. He was lonesome, too—poor Jack's sick with the sore throat an' he said, 'Why, those poor hens! they haven't been fed since morning.'"

"Cock-a-doo-dle-doo!" said the rooster; and nobody asked him to stop crowing.—Outlook.

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Prayer.

We are in danger of making prayer a substitute for duty, or of trying to roll over on God the burden of caring for us, and doing for us, while we sit still and do nothing. When we pray to be delivered from temptation, we must keep out of the way of temptation unless duty clearly calls us there. We must also watch temptation, resist the devil, and stand firm in obedience and faith. When we ask God for our daily bread, pleading the promise that we shall not want, we must also be ready to earn God's bread, and thus make it ours honestly. A lazy man came once and asked alms, saying that he could not find bread for his family. "Nor can I," replied the industrious mechanic to whom he had applied. "I am obliged to work for it."

While we pray for health, we must use the means to obtain it. While we ask for wisdom, we must use our brains and think, searching for wisdom as for hid treasure. While we ask God to help us break off a bad habit, we must also strive to overcome the habit. Prayer is not a mere device for saving people from toil, struggle and responsibility. When there is no human power adequate to the need, we may ask God to work without us, and in some way he will help us. But ordinarily we must do our part, asking God to work in and through us, and to bless us through faithful obedience.—J. R. Miller.

Walking home from school the other day, some children were discussing the perfection and usefulness of their respective fathers. "My father's the best man in the world," said one little girl; "he is a minister. He makes people go to church." "Mine is the best," piped up another; he's a doctor. He makes sick people well so they can go to church." Three or four more enlarged upon the benefit the world derived from their fathers, when finally a sweet, blue-eyed little girl said: "My papa's the best of all. He's a poet." "A poet!" said another, in sympathetic surprise; "why, a poet isn't a profession! It's a disease!"—Selected.

Mirth is an almost infallible sign of good health. A sick woman may force a smile or at times be moved to laughter. But when a woman is bubbling over with mirth and merriment she is surely a well woman.

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My Garden.

By D. L. Flynt.

How like three gardens are the lives of men,
Showing undisguised to all the world—
At least to those who care to look and read
What impulse moves the keeper of the ground.

We find so many gardens as we look around,
Unkempt, filled up with heaps of stones or refuse piles,
Or rankest growth of weeds and brambles wild,
Or bushes bristling o'er with ugly thorns,
That quite choke out each blade of fruitful grain.

Or yet again, a garden too severely kept with strong high fence and straight and close-clipped paths, laid out so regular and prim that one is chilled and made to feel that order is the watchword here. Clean it may be, and open to the gaze of all, but teaching only those severe and sterner truths, leaving out those elements that for beauty make and thus reflect the sweet compassion of the gentle Christ.

And others yet again, with close-set forest trees are filled, whose drooping branches are so interlaced and twined as to shut out each solitary ray of light and make one feel that here, mayhap, has been commit some darkly deed that will not bear the full, clear light of day.

But none of these are what I'd have my garden be. I'd build myself a broad and well-kept lawn of close-trimmed grass, like to a velvet mantle, smooth spread out with widening walks, and bushes here and there, bearing in their season blossoms sweet that tell of pure kind thoughts and deeds of love to fellow-men.

Nor would I fence my garden in with palings high, but just a low vine-covered wall that e'en a child might overlook and see the beauties spread throughout it all. And there, within my plat, I'd set some giant trees, monuments to be of Christ-like deeds, with shade so deep and cool that soul-sick, weary wanderers sweet shelter here might find both from the sun's fierce heat and storm's sharp blast, and resting here might lessons learn of what the Master meant our lives to be.

And through my garden I would wish to flow a sweet and purifying stream of water clear, 'neath which the feathered songsters all might dip, and rising, send glad songs of praise to God above, for his sheltering love and guiding hand.

But from my garden I would prune away each bristling thorn, which like the spiteful word or angry throught, might sear or injure either friend or foe. Nor yet a stone would I let lie unturned neath which those crawling, creeping, slimy things, like darksome, wicked thoughts, so oft conceal themselves. But every corner should with care be cleaned, and not one spot be left o'erlooked, so perfect would I have my garden spot to be.

D. L. F.

Convincing Atheism.

Lord Bacon said that "God never wrought miracles to convince atheism, because his ordinary works convince it." Sometimes, however, God does work in a special manner to call the attention of atheists to their standing, their frailty, their helplessness and despair. Atheism is in the heart, or in the practice, rather than in the head of man. Touch him, therefore, in his habits, break him up in his conduct, and you have gone far toward securing a change in his emotions and belief. Men may be atheists by daylight, but hardly so at night. They may act in the calm as though they believed not in God, but hardly so in the storm. In good health they may treat religion with contempt, but in fatal sickness they stretch out their hands for aid. In life they may say there is no God, but in death they cry, "O that I knew where I might find him."—Michigan Christian Advocate.

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